



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

Harzreise: "Auf die Berge will ich steigen, Wo die frommen Hütten stehen, Wo die Brust sich frei erschliesset Und die freien Lüfte wehen." The same keynote is sounded again in the poem *Elster* ii, 69, originally in the *Harzreise*: Auf die Berge will ich steigen, Auf die schroffen Felsenhöhn.

JOHN SCHOLTE NOLLEN.

Iowa College.

ALFRED'S SOLILOQUIES AND CYNEWULF'S CHRIST.

THERE is at least one passage in the *Soliloquies* which suggests acquaintance with the *Christ*. It is that near the beginning of Book III, where Alfred is discussing the future condition of the righteous and the wicked, and especially the increase of happiness and misery due in each case to the sight of the other band. This obviously resembles *Chr.* 1234 ff. It might be presupposed that we are prevented from assuming direct borrowing by Alfred, by the fact that Gregory the Great (*Patr. Lat.* 76. 1308), and perhaps other Fathers, had developed the thought, which in the last analysis no doubt goes back to the story of the rich man and Lazarus. What strengthens the probability, however, of borrowing from the *Christ*, is the occurrence of certain words in both passages. Thus, *wuldor* and *wite*: (*Chr.*) *wuldor* 1243; *wite*, 1249, 1269, 1292; (*Sol.*) *wuldor*, 65. 11, 22, 23; *wite* 65. 12, 15, 18, 19, 21, 23 (I quote from Mr. Henry L. Hargrove's forthcoming edition). So (*ge*)*sēoð*: *Chr.* 1244, 1253, 1256, 1270, 1285, 1291, 1300; *Sol.* 65. 14, 16, 19. With *pā hwile þe hī on þisse weorulde wēron* (*Sol.* 65. 13) cf. the sentences beginning with *penden* (-an): *Chr.* 590, 597, 772, 800, 814, 817, 1325, 1574, 1579, 1583. But perhaps the most striking parallel is suggested by *Sol.* 55. 23: *ælc hæfð be hys gearnunge swā wite, swā wuldor, swæðer hē on byð*. This recalls *Chr.* 595-6: *swā wite, . . . swā wuldor, . . . swā him lēofre bið tō gefremmanne*. We have the combination again, it is true, in *Soul and Body* 7-8: *swā wite, swā wuldor, swā him in worulde ær efne þæt eorðfæt ær geworhte*. On the ques-

tion of Cynewulfian parallels compare those adduced in my article on the *Wærferth* preface in *MOD. LANG. NOTES* 17. 7 ff.

A peculiar combination of *ær* and *æfter* is found in our text and in the *Judith*. *Sol.* 55. 26 has: *ælc hæfð be þām andefnum þe hē ær æfter æarnað*; and *Jud.* 65: *swylcne hē ær æfter worhte*.

ALBERT S. COOK.

Yale University.

CHAUCER'S 'bees.'

"Next, o'er his books his eyes began to roll,
In pleasing memory of all he stole,
How here he sipp'd, how there he plunder'd snug,
And suck'd all o'er, like an industrious bug,"
The Dunciad i, 127-130.

A contributor of *Notes and Queries* for May 17, 1851 (p. 387), because of "the incongruity of the terms 'sipp'd' and 'industrious' as applied to 'bug', argues that "Pope may have originally written this passage with the words 'free' and 'bee', as the rhymes of the last two lines." This is an uncalled for elutiation, not an elucidation, of the text. It serves, however, to call to mind the curious text-history of line 353 of Chaucer's *Parlement of Foules*, which is well told by Prof. Lounsbury (*Studies in Chaucer* i, 242 f.). "There can be scarcely any doubt that *flyes* was what Chaucer wrote," says Prof. Lounsbury (although he had previously received *bees* into the text of his edition of the poem). Chaucer 'withoute doute' wrote *flyes*, but why? The answer, though simple, may be worth a moment's attention.

The modern reader must be reminded of the obsolete generic use of *fly*, 'any winged insect; as the bee, gnat, locust, moth, etc.' [*N. E. D.*], with which is to be compared the use of French *mouche*. In Chaucer's day it was common to use not only the specific name, as *bee* (cf. French *abeille*, and Old French *e pl. es*), but also the particularized generic name, as 'the fly that maketh the honey' (cf. *He is ase þe smale ulge þet makeþ þet hony. Ayeub.* 136, quoted in *N. E. D.*; *these flyinge flyes that we clepen been*. Chaucer, *Boeth.* iii, metr. vii; also *The Parson's Tale* 469), which is also paralleled in